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The Call of the Age

SERMONS AND ADDRESSES

BY

ARTHUR E. RANKIN

INTRODUCTION

BY WILLIAM ALPHIN

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Arthur E. Rankin



ARTHUR E. RANKIN

*To my wife, Olivia, my children,
Frances and Albert, and to the pa-
tient congregations I have served,
Smith Memorial, Gibson Chapel, St.
Paul and a host of friends, I affec-
tionately dedicate this book in
grateful appreciation.*

Foreword

In sending forth a new book of the kind and character presented, we claim, there are some good reasons and some extenuating circumstances why this new imposition may be permitted. The good reasons are: that it may serve, by suggestion, to call the attention of the brethren of all denominations to this larger field of usefulness, yet to be fully utilized in meeting the present demand of the Church and the Age.

Again, it may inspire some better qualified writers and speakers to enter this fertile field.

Also, it may serve to convey to those who read it whatever part of grace and virtue that may be contained in this written word. It may add, in some way, to their comprehension of life and arouse their sense of responsibility for doing the right things as they already know them.

The extenuating circumstances are these: books are by no means like people. The bad ones are not crowding out the good ones, therefore, no better book is likely to be deprived of its just deserts by this humble effort. Then again, a *new* book does not always mean *new* ideas or *new* thought. And we make no such rash pretensions

for this humble effort, the most we can possibly claim is new emphasis on old ideas.

One who reads written messages must always keep reminding oneself that reading the message is quite different from hearing it spoken. The most essential thing in the spoken message is the personality of the speaker. This personality reveals itself in many ways—the voice, the gesture, the countenance, the carriage. The most essential thing in the written word is the method of presentation, the composition, the diction, the form of the ideas—through all these the spirit of the messenger speaks and carries conviction.

The Author, without any particular merit or qualification for either of these methods of presenting the word, still strives to touch the keys of human experience in this modest volume, by reminding men of their duty and arousing them to action; and in spite of all its discrepancies—known and unknown—the writer begs leave to send it forth with a cheerful hope and earnest prayer.

We wish to acknowledge our debt of gratitude to Dr. Clement Richardson, President of Western Baptist College, and trainer of preachers, for helpful criticism of this manuscript.

ARTHUR E. RANKIN,
Kansas City, Mo., 1926.

Introduction

The author of these sermons, in some respects, is like Timothy in the early days of the Church—left early as a child to be taught by his grandmother. His grandmother died when he was twelve years old and since that date he has made his own way.

He entered the State College of North Carolina at eighteen and finished the preparatory course in 1901. Thence he studied at Lincoln University, Pennsylvania, and was graduated in 1907. He entered the Theological Seminary of Auburn, New York, and finished in the class of 1911.

He was ordained to the Gospel Ministry by the Presbytery of Cayuga in April, 1911. He has faithfully and commendably served his Church, in an outstanding way, under the appointment of the Board of Missions for Freedmen, as Sunday School Missionary, and as Pastor, Organizer and Church Builder.

The author has always been a pioneer in Church work. He was the first to organize and build a Presbyterian Church of the northern denomination in the state of Texas, at Crockett.

He was the first to bring the Cumberland Presbyterian Church, at Springfield, Mo., in the fold of the U. S. A. Church and the first to purchase a building and pastor of the Presbyterian Church in Kansas City, Mo.

During his successful pastorate at Springfield, Mo., the call came to enter the service as a chaplain; he was commissioned Oct. 31, 1917, as First Lieutenant Chaplain in the National Army—the second man to get a commission from civil life. He joined the 349th Field Artillery at Camp Dix, New Jersey, and went to France with the 92nd Division. After the armistice he was transferred to the Labor Troops and had charge of all the religious work in the Intermediate Section. Later he was again transferred to the Advance Section and was chaplain in the Argonne, administering to the troops, who reburied the 35,000 soldiers killed on the battlefield.

Mustered out of service in August, 1919, he went into public school work in Texarkana, Ark., but soon found his way back to the active ministry and was called as first pastor of the newly organized St. Paul Presbyterian Church of Kansas City, Mo. During his administration the membership has been largely increased, a house of worship has been bought and an addition built.

It was my privilege to be a yokefellow in the ministry with the author of these sermons in Kansas City, Mo. I have read them with much delight and profit. I know the man and his book. The kingship of Christ and His righteousness

stand out pre-eminently both in his life and in his book. The emphasis is placed upon the Holy Scriptures as the divine standard of righteousness. The reader will find the sermons are systematically arranged and bearing on the one great theme of the book, and each one a message of righteousness. They are true to life, to the Divinity of Christ and the Mission of His Church in the World. Each, treating largely a different subject, yet clear, practical and timely.

I have had great joy in writing the introduction to his first book of sermons, and am praying that it shall go forth on its mission of exalting the Christ and stimulating faith in the hearts of all who read its live messages.

WILLIAM ALPHIN,
Field Secretary of the Christian Church.

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Part I.
SERMONS

CHAPTER I.

The Call of the Age

I must work the works of Him that sent me, while it is day. John 9:4.

You know that every age thinks that it is the most important age in the world's history. And this age is no exception to the rule. And this is really true. The age in which we live is the most important age in the world to us. For this is the only real living present age that we will ever know. The past is gone to come no more; the future is yet to come. The past can in no way be affected by the acts of today. The blessings of the past, however great, are only memories now. And the bounty of the future is only a dream. But the opportunity of the present is the only opportunity.

We are not going to attempt to evaluate the relative importance of the various ages of the world. But we do want to call your attention to the importance of making the most of the present. Because in this *age* you will *live* and *move* and *have* your being.

Regardless of how much you may have been attracted to the other ages of the world by the

humaneness of their history, or the heroisms of their deeds, this age must after all, bulk large in your eyes; for it is truly *your* age, and it will bring to your door the only work you will ever have to do. It will bring to *your door your only opportunity*.

Of course, you may in some sublime moment say that all the ages are yours and it may be your privilege to reach out with your hand and lay hold upon some of the treasures of the past, and claim them as your own, and truly you may with the other hand reach towards the future with an anxiety to shape its destinies and with an ambition to add to its wealth, but friends, you can only hold the past and command the future, because you have the sure foundation of the present on which to stand.

No one realized the inestimable value of the present so much as our Lord and Master, and he truly summed up the worth of the present opportunity when he said: "I must work the works of Him that sent me while it is day." Therefore:

"Trust no future howe'er pleasant,
Let the dead past bury the dead.
Act, act in the living present,
Heart within and God o'erhead.

Lowell in his Bigelow Papers says that "The furrow that time is now turning runs through the everlasting and in that man must plant or nowhere." This is one of the sentences, that we ought to hang where the sunlight of each new day of our life would shine upon it, and where

we could not forget it for a single minute. For it is now or never with everyone of us. We are men and women of the present age. We truly belong to this generation. It is here and now that we must solve its problems, soothe its wounds and bring to its help the knowledge of the brotherhood of man and the power of the love of God.

Remember you can safely leave the problems of the future to the coming generations and count yourself happy indeed if God gives you wisdom and ability *enough* to keep from leaving any of your present work for the future to perform.

Now, do not misunderstand me. We are not counseling that we be indifferent to the future and allow it to come into a world of poverty because of wasted inheritances or neglected opportunities, but what we are saying is to administer to the present age. Give ourselves unreservedly to this generation. Count no price too great, or sacrifice too large to keep from giving this age the best we have in us. And in this work we will best serve the coming generations and best keep faith with the past.

Now, there are some factors in life that are constant and persistent from age to age and the first of these to which I want to direct attention is the factor that has remained constant to the present day. That is the spiritual needs of man. The need of human sympathy and a helping hand. Was there ever a time when the spiritual needs of man did not exist? Was there ever a time when man, although possessed with the largest

facilities for comfort and the newest inventions for ease, felt the need more keenly than they do today?

Society with all its scientific development has not sufficiently moralized and developed to dispense with the people who will give themselves to this ennobling service. Hence, human weakness still demands and cries for spiritual help. For we find that human nature has the same streak of meanness in it today that it had two thousands years ago. We find that it is the same revengeful, jealous, hypocritical thing now as then. We find that it has the same Pharasaic solicitude for the outside of the cup and the platter and the same indifference to the foulness within.

Therefore we cannot hope to meet these trying ordeals, vexing problems and materialistic times unless we are lighted up from within by the spirit of the Man of Galilee, and the clarion call today more than ever, is to have men know that they should "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

Then again there is another call upon the forces of these strenuous times that is greater and more significant in its comprehension than any other we have before us today as great as some may seem. The great problem that threatens our national existence is not the Russian peril or Sovietism—as great as these may seem. But the menacing problem that hangs like a Damocles sword over the heads of the American people, is

the problem of the solution of brotherhood of man. The problem of how to reconcile the differences of races so that they may live side by side in peace and happiness and not permit the winds of prejudice to blow them into storms of strife and enmity.

Violence has broken out against us in different parts of the country that has staggered the conscience of the best citizenship. Indeed, mob aggression has nullified the Constitution and desecrated the most sacred principles of our liberties. We have had to hide our faces in shame at the ruthless manner in which the Negro as been dealt with during the past few years. That ugly, diabolic thing called "race prejudice" would scourge the spirit of Jesus Christ, and when aroused would spit in his face if He should presume to protest against its action. It would again press down upon his brow the crown of thorns. It would again crucify Him amidst fire and flame on a wicked cross; for there is no restraint to human wickedness when it is commanded by race prejudice.

Therefore, the call is to sane thinking and to righteous living that "we may overcome evil with good." For when neighbors hate, the Imps of Satan rejoice, but when they pursue a united course, they flee forever.

Then again, to be able to successfully answer the call of the present, we must do it as individuals. We must never forget our individuality. In these times of classes, organizations, com-

panies, groups and nations, we are liable to forget the individual. God puts the responsibility up to him. The great things of the world have been accomplished by individuals.

The vast social reforms have originated in the hearts of individuals. The truths that now sway the world were first proclaimed by individual lips. The great movements that have swayed the world have first proceeded from the center of individual hearts. Therefore, remember the accomplishments of one man.

No war-like host delivered the children of Israel from Egypt. It was one man, Moses. No school of theologians gave England the Bible in the mother tongue. It was one man, John Wycliffe. No learned scientific society discovered America. It was one man, Christopher Columbus. No nation or state built up a school in Alabama which has been held up to all the world as a model of its kind—it was one man, Booker T. Washington. Thus, we see through all the ages God has put immense responsibility on individuals, and it's still up to the individual.

The seasons come and go. We listen wearily to the winter winds as they mournfully rock the trees of the dismantled forest, but we know their breath will be soft and vernal in the Springtime, and that the dead flowers will blossom and bloom again.

We see the sky overcast with the angry clouds driven by the howling winds but we know that the glowing sun will reappear again and that the shin-

ing stars, the bright reflection of the glory of the eternal God, can never perish.

But with man this is not so. There is no such set rule, unfortunately, by which he is forced to be guided, and the light of experience teaches that whatever aptitude for particular pursuits, nature may donate to her favorite sons, none reach the blessed isles of distinction but the individually faithful, for according to the records of Father Time, the guardian angel of the resurrection has never yet descended to liberate the individually indolent and lazy from the misery of their surroundings or to roll away the stone of obstacles from the tomb of the indifferent. So, therefore, do not forget to assert and develop and enlarge your own individuality.

Then lastly, to be able to answer successfully the call of the present we must be men and women of convictions. The world is too full of people who have opinions, ideas and vacillating thoughts, but it is dreadfully short on people of conviction. The weakness of the age is the lack of conviction. Downright and well defined convictions—convictions of the Martin Luther type. You remember when Martin Luther was about to nail those ninety-five theses on the church door at old Wittenberg, his friends came to him saying: "Do not take this step. You will ruin your reputation, this is zeal without knowledge. You will run away those who will follow you in a more discreet course." But Luther said: "Away with such talk! My people are perishing in ignorance, your

words are words not of discretion but of cowardice." And he did the deed that ended the dark night of the middle ages.

When John Brown started for Harper's Ferry to strike a blow for freedom, he was detained by many and deserted by friends, but he had a conviction that God was directing him, and he went to Harper's Ferry and fired the gun that echoed at Gettysburg, Bull Run, Appomattox, Chickamauga, and a hundred other battle fields. And when it stopped echoing, the Negro was free.

Now this is the call of the present age—and this is the way in which we must meet it. And if we rise in our might and strength and grasp the opportunity, we will be the providentially appointed Charlemanges to break the Saracen scimiters of prejudice and inequality and bring the freedom for a new day.

For in this great world's struggle, who knows but that we are to be the divinely designated deliverers of the yoke of autocracy from the *necks* of a burdened people. Who knows but we have come to the Kingdom at this time for the very purpose of reviving this dying democracy with a spirit of civic righteousness and spiritual freedom that will live forever and force it to practice what it preaches.

Therefore, let us remember to do "The works of Him that sent us while it is day, for the night cometh when no man works," and as we march let us sing:

Lead on, O King Eternal,
The day of march has come,
Henceforth in fields of conquest
Thy tents shall be our home.

Through days of preparation,
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song."

CHAPTER II.

The Fate of the Unfruitful

And he said unto the vine dresser, Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why doth it also cumber the ground.—Luke 13:7.

The purpose of the Christian life is to bear spiritual fruit. The Bible again and again states this fact. Further, this is the sum and substance of this text. The story of the vines and branches and the messages of the teachings of Jesus Christ bear out this fact.

The reference in the text to the three years may be symbolical or may be literal. In any case it does not detract from the meaning: "Three years have I come seeking fruit on this fig tree, and find none; cut it down for it cumbereth the ground."

Now if this fig tree had been bearing fruit, none of the following indictments could be brought against it for that was its main and sole purpose to bear fruit. And this, in like manner, is the purpose of the Christian.

Take for example the last war, we are told that our Government took from the marts of

trade, something like five million men and set them to working in this country and in France for war purposes. Can you conceive what this really meant to our country materially? I am sure you have, in one way or the other, seen the ill effects of such a change of so many people. You know that, by virtue of the fact, such a large number of our men were forced to give up their former positions, that hundreds of our women were obliged to do many things and accept many positions that they had not filled here before.

Our Government has attempted to tell us in dollars and cents what the average working man is worth to this country. We know, today, that the average salary of the working-man is about \$840 per year. Now, if you will estimate at this figure what America lost in dollars and cents by taking out of this country and out of the marts of trade five million men, you have a figure beyond the ability of the average human mind to comprehend. Figuring the average income at six per cent it would mean that the average working man is worth \$14,000 to the community, in which he lives. So you see it is quite worth while for the Boards of Trade of our various cities, and Chambers of Commerce, to induce working men to come into our cities and settle down.

Then again we regard a man really worth while when he adds something to society's granary. The man who uses up and consumes all that he makes is not worth very much to society. A man has to produce more than he consumes to be

an asset. If he consumes all that he produces or less than he produces he is a liability.

We said the Government has estimated what this country lost in dollars and cents when they took five million men out of the country, but who has ever stopped to figure out what it lost in spiritual resources as well. This is also essential for the church because it is concerned about spiritual values and we know, too, that the Lord puts his stress upon spiritual values. God said the cities of Sodom and Gomorrah would be saved if even ten righteous people could be found.

We do not hesitate to call a person a spendthrift or an idler who uses up and wastes the income and the heritage he has received from his father, or his ancestors. Then what shall we say about the spiritual parasites and hangers-on who do not produce any spiritual returns at all, but live upon the spiritual resources of their fellow men. This is true of all today who do not bear any spiritual fruit, who do not produce any spiritual returns but live upon the community.

II. This in itself will be sufficient to condemn any individual person. This will be all that is needed to condemn us. But when we are drawing up a bill of indictment we do not leave any loop-hole by which a guilty person may escape, therefore, the second charge is that he not only did not bear fruit, but that the tree, which is symbolic of the individual, casts a shadow. If you have a tree in a garden you are concerned, of course, about it bearing fruit, that is, if it is a

fruit-bearing tree. If the tree does not bear fruit that will be a sufficient condemnation. But, if it does not, you will take the other things in consideration. And the other thing here is that *the tree casts a shadow*.

Have you ever noticed the cotton, corn, wheat, flowers growing under the shadow of a tree? The stalks are weakly and sickly looking, long and thin. The leaves are yellow and lifeless. The tree has cast its blighting shadow across this vegetation and caused it to appear thus. So it is with the individual, the shadows of evil influence, falls across the paths and they are blighting and damning.

The philosopher James says: "Little pebbles thrown into the lake causes a ripple that goes on to eternity," so it is with human experiences. The blighting shadows of individual lives that are not bearing fruit are causing a great deal of spiritual sickness and withering up of christian life in this world.

And there is something a great deal more terrible than dying and going to hell, in my mind, that is this: For a person to be so unfortunate as to go to that woeful, desolate place and thereby the side of him or her, who would every once in a while turn over and look at him with contempt and say: "If it had not been for you I would not be in this cursed place." I imagine that, if it were you or I, we would want to be moved to some hotter place, if possible, to get away from that tormenting person.

III. But there is another indictment yet and that is this: the tree not only fails to bear fruit and casts a blighting shadow, but again, it impoverishes the soil. That is, it takes out of the soil that which rightly belongs to the other vegetation in it. You can see that this is very symbolic of the tree. The vegetation that we talked about before is not only weak and sickly because of the shadow, but also because the long, large roots of this tree reach way down into the soil and sap up the vitality that naturally belongs to other vegetation. You can see how true this is to life also.

I verily believe that we Christian people are responsible for the church service being turned around as it is today. I do not believe, in fact, I know, that the early Christian churches did not spend the time preaching and teaching and directing the Christian people that we spend today. On Sunday we have two services and sometimes three services for Christian people. About the only service we have for everybody is the Sunday School Services. Now, why should this be? I have sometimes demonstrated it this way: suppose I was out here on the creek fishing and you would come along and say to me, "What are you out here for?" I would say, "Fishing," you would say "Don't you see your cork bobbing up and down in the water, why don't you pull those fish out of the water that seem to be on your line?" I would say, "That is what I certainly would like to do, that's what I came out here for, but when I

first came out I caught a few fish, I have them here in this basket, they are so lively and devilish that I have to sit here and keep my hands over this basket to keep them from getting back into the stream." You see the point don't you? When we first started these churches we got a few people in them, now we have to preach to them two or three times on Sunday and once through the week to keep them in. We haven't time to take our hands off the basket and pull in these sinners whom we should catch because of the activity and worldliness of these we already have.

You see this is taking up the time of the Ministers, Officers and Church people, impoverishing the soil. The Christians are taking out that which rightly belongs to somebody else.

Then again we impoverish the soil by being so touchéous and so quick to misunderstand when things are not going to suit us. Some people have to be handled just like eggs in a basket. They have been in the church long enough to have the indications of wings coming out on their shoulders, but instead they seem to have horns on their heads.

Did you ever try to knock apples off a tree? The weak apples, the faulty apples, will fall off at once but it takes a very hard effort to knock sound apples off. In fact, they will hardly come off it at all, without great effort.

But some of our people, who do not bear much Christian fruit, have to be petted, coddled and patted on the back to get very much service out of them. If you put them on a committee you

have to make them the chairman; if you put them on a program, you have to put them first or they will not serve. All of this is just extra effort and impoverishes the soil and takes out of it that which rightly belongs to somebody else.

In conclusion, a Priest had a dream. He dreamed that he died and went to Heaven and gladly he knocked on the door and the voice from within said, "Who is there?" He said in a very happy voice, "Priest, who has come up through many trials and tribulations." But the voice from within, without opening the door said, "Who is with you?" "No one, I came alone," he answered. The voice said, "I am sorry we have orders from the Master of Heaven never to open the doors for a single individual." The religion of Jesus Christ is so great, grand and benevolent that no one can expect to come to Heaven alone. In fact everyone is required to bring someone with him." And the Priest was so startled that he woke up and caught the point.

Friends, that is what some of us really need to do on the subject of Christian Fruit-Bearing.
WAKE UP.

CHAPTER III.

Duty

But Jonah rose up to flee unto Tarshish from the presence of the Lord and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. —Jonah 1:3.

God had specifically called Jonah to go to Ninevah and cry out against it: The wickedness of that city had come up before him. God had laid certain and explicit instructions before Jonah. God knew Jonah's ability. He knew what he could accomplish, hence, he had assigned him a task.

Jonah, therefore, was tied to his duty. It was not intended that he would get away from it. God knew his limitations. Jonah's relations to his duty was very similar to the relation that you often see of a cow tied to a stake. As long as that cow is contented with the allotted area allowed by that rope, she can eat and enjoy herself with much pleasure. But as soon as she tries to escape into the surrounding thickets, she has all sorts of trouble.

So it is with Jonah on this important occasion. As long as ne followed the exact instructions of God, everything went smoothly. But as soon as he began to pull back and try to get away from the duty that God had assigned to him, all kinds of trouble beset him.

I. What was it that kept him from doing his known duty in the first place? *Pride*. Jonah was a Hebrew, and he had all the characteristics of the average Hebrew Character. The idea of heathen repentance to him was abhorrent. Jonah, a Hebrew, carrying the message of God to the Heathen Ninevites! The idea was simply preposterous. Why, in the first place, the Ninevites have no conception of what repentance means; and in the second place, if they should repent who would want these heathen people in the Hebrew Society? "We are God's chosen people, we have special endowments, and we have a society of our own." "We are disposed to do bigger and more polite business than this. This little, insignificant job you have given me of teaching the heathen, does not suit me at all. I am a man with a great deal of experience and I know how to do real things and deal with real problems and here you are sending me to preach to these little heathen Ninevites. Would you want me to condescend to such work as that? Let some of these common little prophets who do not belong to our order, or have not held or hold the place of prominence that I hold, do this work. I cannot stand to start way down there, I am cut out for bigger things."

Jonah was just following a line of argument that is very prevalent today. God is today calling some of us to common tasks. And to humble work, but we won't hear him. He had given Jonah *great ability* and *many talents* and that was wherein Pride led him astray. We talk so much about big men and little men. We think God thinks as men do. God knows nothing about such terms, save as he sees us using them. There are only sincere men, and honest men, and faithful men in the sight of God.

"Jonah, come and go to Ninevah and hear the cry of my people." "Lord, I don't feel cut out for this kind of work." "My talents are better displayed in Society, and at my clubs and at my lodge and in other places. You have plenty of humble people that haven't as much talent as I have, who can do this work better. I am going to run off to the Tarshish of Society, of Business." And consequently they go to the Tarshish of Society, but they always get into trouble like Jonah. Henry W. Beecher said "The most of some people's trouble is forcing God to drag them along, as they won't follow voluntarily, so he is continually drafting them. And their troubles will never cease until they get up and walk themselves where God wants them to go." God has to keep some people sick to make them follow him. He has to keep some poor to make them follow. He has to keep some humble and some burdened; just as soon as some of us get rich, or get on in the world or get well or get prosperous, we forget God. God had

to do a great deal to Jonah before he would come to his senses.

We would have so much less trouble in the world if we would just stop some time and then try to find out what God wants us to do and then when he tells us, go and do that thing.

II. Then again, Jonah lacked a spiritual mind for this task. This was evident in his desire to get away from it. He was, when he was called, not living close enough to God, but God calls always imply the need of preparation. God called Moses and sent him to spend forty years in Pharaoh's Kingdom and forty years in the wilderness before he was ready for God's work. Jesus himself spent thirty years in preparation to work three years for his fellowmen. St. Paul when he was called for the great task of Evangelizing the Gentiles, spent three years in Arabia getting his heart right for the task. God calls us first to prepare. That is the first step, instead of trying to run away from God, Jonah should have spent that time getting his heart right to answer God's call.

The air is charged with Oratory, with Music, with Sermons, and with Jazz. What do you hear? Whatever your heart is prepared to hear, whatever you have a mind to hear. We have to cultivate a spiritual mind if we are to undertake spiritual tasks.

III. Then again, Jonah may have lacked faith for the task. Carrying the Gospel of Jesus Christ requires faith. It required faith in ancient times.

It requires more faith today. Some people do not believe that the Gospel of Jesus Christ is the power of God unto Salvation. They do not believe it is destined to save the world. They do not believe that it will do what is claimed for it. And they are not responding to its Call. Jonah may have doubted. He may have needed more Faith in that he was not so very different from many of us today.

You remember Elbert Hubbard's story about President McKinley wanting to send a "Message to Garcia." General Garcia was in the wilds of Cuba fighting with a little ragged band of Cubans against Spanish Oppression. The United States had decided to join forces with Cuba. And she wanted some to take Cuba the message to hold out until the U. S. landed. The President was looking everywhere for the man to carry the message. Someone mentioned a young man by the name of Rowan in the State Department. He was sent for. When he came, he was given the message and told to set out for Cuba. Rowan did so without asking any questions whatever. He never stopped to ask what boat he would take, or where he would find Garcia, or who would aid him on the trip. He simply saluted and set out and in six weeks he had given Garcia the message that finally made Cuba an independent Country.

This is what the church needs today. Some Christian Rowans, who will have faith enough to take the message of the Gospel to waiting, struggling, and dying men.

CHAPTER IV.

Using Present Resources

And when he had taken the five loaves and the two fishes, he looked up to Heaven and blessed and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.—Mark 6:41.

We need to get a complete picture in our mind of this Bible scene. There, in the evening were the great multitude that had been following Jesus all day hungry and weary. But at the same time Jesus himself was tired and the disciples were tired too. The disciples came to Jesus and said, "Master, send the multitude away that they may obtain food and that we may get rest." But the sympathetic heart of Jesus was touched for the welfare of the people. And he had compassion upon them. Therefore he said, unto the disciples, "Give them to eat." But the disciples were rather astonished at the words of Jesus. And hence, they say unto the Master, "Shall we go into the city and buy bread for the people?" "It will take 200 shillings worth," which is about thirty five dollars worth in our money, "We cannot

carry it and besides it will take us too long. Master send the people into the city."

Then it was that the Master said unto the disciples: "How many loaves and fishes have you in this number?" And when they had found out, they said, "Five barley loaves and two fishes." Then Jesus commanded that the food be brought and that the people be requested to sit down in companies of fifty and companies of a hundred. And they sat down as commanded. Jesus then took the five loaves and two fishes and gave it to the disciples to set before them. Now this is the picture that I want you to hold in your mind. Also look into the method practiced by Jesus in the work of using present Resources.

1. *Measuring the Resources.*

He said unto the Disciples, "How many loaves and fishes have you?"

Andrew, the brother of Simon Peter said, "There is a boy here in the crowd with five barley loaves and two fishes, But," said he, "what is that among so many?" But Jesus insisted that he go and see. That he make sure what they had and how much they had. The disciples found the boy and brought him to Jesus. But it was such a small quantity. Just five barley loaves and two little fishes. The disciples were staggered at the idea. These few resources to feed five thousand people with? Why just think of it! To say, the least, "It is an impossible task and a fruitless undertaking. Feeding this gigantic group of people

with this little insignificant amount of food, the idea is preposterous. What we need is quantity, facilities and a proper place of service."

But Christ, no doubt said, "Just be patient, Peter, be calm my disciples." "You are thinking only of the material side of this task. You see only the physical. You have left out of the consideration of this problem the vital element. Just have the boy with the five loaves and fishes come here." Now we are more interested in what the words, loaves and fishes mean to us now. These words symbolize our own resources today. They are symbolic of our talents, our possessions, ourselves and our help.

The message comes to us to take stock of our resources. See what we have to feed the spiritually hungry multitudes on. Well! what are our resources? Let us see. First, we have a splendid number of disciples. And each have their respective talents for the work. Some ten, some five, and some one.

And then, we have a church with a creed and a doctrine, which stands, as it has stood, during its entire history, for the unconditional sovereignty of God, for the Bible, as the only infallible rule of faith and life, simplicity of worship, representative government, a high standard of Christian living, liberty of conscience, popular education, missionary activity, and true Christian catholicity. These are the vast and prolific resources for feeding the hungry multitude at our

doors. Therefore, may we not gather courage for the task before us?

II. *Marshalling the Resources.*

Now the next step in the method of Jesus is marshalling the resources. "And he commanded that they should sit down in companies on the green grass and they sat down, in ranks of hundreds and in ranks of fifties."

This is to be interpreted to mean that if we are to use our resources successfully, we are to have organizations. We must get together in groups, in companies, and then we must have leaders. We must take inspiration and instruction from other disciples. For it was not until they had sat down in groups did the Master take the five loaves and the two fishes and bless and brake and give it to the disciples to give to the multitude. When they were organized the miraculous blessing came upon them.

But I can imagine some of the disciples when they were approached to get together and sit down for the blessing, saying "Oh, what's the use! We have only five loaves and two little fishes. Why, we can't begin to feed this crowd. Our resources are too small. We haven't enough food to go anywhere." You are always going to meet with some of these people when you start organization work. They will tell you that there is no use of marshalling the resources, their talents are too meager. That they can't lead or stand in the forefront. "Let the men who have ten talents lead."

But Jesus said, "Just bring what you have." And Jesus always had a welcome word for the man and woman with one talent. I know that the man of the Bible parable regarded himself less favored than the man with ten talents and as a result laid his talent away in a napkin. But waste no pity on yourself or any man because he has only one talent entrusted. For remember, that with the proper organization and with the right procedure the five loaves and two fishes fed the great multitude. And that with one talent, correctly used, it may be the direct means of enriching your own life and glorifying the lives of many others.

Then again, there were others of the multitude, doubtless, saying, "It's too much trouble to attempt to prepare to feed this number here. We have no facilities here, no equipment, no place to do successful work. Besides, let them go where they have sufficient accommodations already prepared. There is no use taking on this unnecessary burden at this time." But Jesus paid no attention to what they thought or said. He kept on instructing the disciples to get their resources together. Focus them at this point. Organize your groups, *concentrate* on your work in an orderly manner. And that is all that is required of us today.

Concentration here does not mean narrowness. It does not mean self-absorption, it does not mean separation from men. For often the most intense application to a purpose may require many auxiliary activities. But they all work together

for the one ultimate result. Paul had but one single purpose in life, yet he declared, "I am made all things to all men, that I might by all means save some."

In reaching the goal of our ambition, "The mark of our high calling," we, at times, may have to take paths that seem to lead off the main highway. Very often, too, we may find that delays and interruptions are a part of our real progress. But we may also be sure of this fact, that when we have honestly and conscientiously marshalled our forces with pure hearts and clean hands for the glory of the living God, we cannot fail.

You remember the story of the "Other Wise Man" by Henry Van Dyke. Artaban started out full of earnest purpose, to find the new born King by the quickest route. Never for a minute was his devotion to the quest, or the intense concentration of his efforts lost, but the way was not as he had supposed. Many and various were the things that delayed and seemed to divert him, but all were essentially related to the one aim of his life and all contributed to the final glorious success of finding the King.

It was hard in the time of Christ to get the people to make the right choice of concentration. They were willing to respond but not always in the right direction and with the right heart. And it is just as hard today. We find them to be sure; focusing their time and attention, but too often it is on Business, on Factories, Mercantile Establishments, Sports and on Society. Yet, we are still

commanded, in words of the prophet of old "If it seems evil unto you to serve the Lord, choose ye this day whom you will serve." "But for me and my house we will serve the God of Jacob."

It is useless to marshall your resources if not in the right direction. It's folly to concentrate if your focus is misplaced.

You remember that the prophets of Baal had plenty of concentration and with a united voice they cried aloud with much zeal and fervor they cut themselves until blood gushed out, calling all the time upon their god, Baal, from morning until noon. Yet they met with no success because they had chosen the wrong god and were serving the wrong masters. Therefore, if we do not marshall our forces in the right direction and serve the right god, our concentration however great, will be both self-destructive and hurtful to others.

III. Consecrating the Resources.

This is the third step in the use of our present resources. "And looking up to Heaven he blessed and brake and gave the bread to his disciples to set before them." This is the great point of success in the feeding of the five thousand. Here the secret is unfolded. Jesus took the five loaves and the two fishes and consecrated it. And then it was that the food became the miraculous quantity sufficient to feed that tremendous host of people. It was consecrated to God by His Son, Jesus Christ. It was set apart by God through

His Son and with the omnipotent touch of the Father upon it by the invocation of the Son. It was then equal to meet the physical needs of any multitude however great or large.

We are inclined to trust too much upon human strength. What we need more is to bring our little talents, our little loaves and our little fishes to the throne of God and cast them upon the altar of consecration, saying:

“Just as I am, without one plea,
But that thy blood was shed for me;
And that thou bidst me come to thee,
O lamb of God, I come, I come.”

That unused, unconsecrated power of ours could turn many wheels for God and God's Kingdom were it only dedicated to Him in that spirit.

Do you know that for 400 years or more men had been going up to Niagara Falls, New York, and looking at that tremendous stream of water pour over those falls and then going away saying, “What a pity that all of that water cannot be put to some useful purpose. What a calamity we cannot use these resources.” But one day a number of French engineers came and looked upon that mighty torrent of waste and said, “We will dig a pit, we will build a turbine and set up a channel and concentrate and set apart this water for a more specific and a more direct work.” When they had done so the wheels of progress and power began to turn in Buffalo, Toronto, Rochester, Syracuse and a hundred other surrounding cities.

And when we concentrate our talents to God's cause and dedicate our whole selves to his glorious work, then will our silent power and our misdirected power begin to turn the wheels of spiritual progress, and then will we be able to feed the spiritually hungry multitudes around us.

And now, the most of us are anxious to use our present resources. We desire to live up to our highest possibilities. We want a more complete mental unfolding, we long for more satisfying friendships, we sigh for purer and truer souls than this present troubled soul. We long for bigger and better churches, we pray for more effective and inspiring service and we crave a more useful and eloquent ministry. But when we look at our resources, when we measure our talents, we become dismayed because of their meagerness, only five barley loaves and two fishes, for the task. But we should remember that one with God is a majority and that if we will only bring these talents to God and give Him a chance in our lives, He will make them what they ought to be. Our talents in our hands are only five loaves and two fishes, but in the Master's hands they are a miraculous blessing, sufficient not only to meet our needs but to feed even more than five thousand.

CHAPTER V.

“Whose Neighbor Am I?”

And He said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise. Luke 10:37.

In this parable Jesus tears all the rabbinical surroundings from the word neighbor, and gives it a new, bigger and broader definition than it ever had before in the history of the world. Before it meant only recognizing your relations to a certain race of people, the Jewish people. But now it means recognizing the universal brotherhood of man. Before it meant helping only those of a tribe, now it means feeling the needs of all mankind. It means now that need and relief are not peculiar to any clime and that our obligations and responsibilities must not recognize any. Here is planted, for the first time, the germ of universal kinship of man. And we are taught that wherever man is found wanting or in need there we must be to recognize and to bless. There we must be to suffer with, console and succor. That is what Christ Himself did. “He Himself took our infirmities and bore our diseases.” And this is what the good Samaritan did.

Christ teaches here that mere compassionate sentiments are not neighborliness. Friendly feeling is not neighborliness. He taught that living next door to people and occasionally borrowing a broom, hammer or lawn mower from them or lending them the same does not mean you are neighbors. To call them such is a misuse of the word. These are just little acts of common courtesy. They are required as mere matters of common kindness, but to pat ourselves on the back and say that we are good neighbors because we do that is to lose the big idea of the word neighbor. And simply put the Hebrew fence around it. Neighborliness is not expressed in sentiments, words, wishes, nor every day acts of common courtesy. It is expressed in deeds of love and mercy.

“’Tis good to speak in kindly guise,
And soothe whate’er we can;
For speech should bind the human mind,
And love link man to man.

But stay not at the gentle words,
Let deeds with language dwell;
The one that pities starving birds
Should scatter crumbs as well.

The mercy that is kind and true
Must lend a helping hand;
For those who talk yet fail to do,
But build upon the sand.”

I. A lesson that Christ teaches from this parable is that neighborliness is not limited by location. And this new idea was another revelation to the Jewish lawyer, one that rent his very heart strings. The lawyer had been forced to say that the Samaritan was his neighbor in this case and that was something that had been contrary to his teaching all his life. No Jew ever conceived of a foreigner as his neighbor. His neighbors all lived in Palestine or Israel. Neighbors to him had always been a matter of distance. And in this respect he was not very different from the majority of us today. We still believe and feel that our obligations to be neighborly is limited to those whom we know and who live around us. Our sympathies go out for those that are near us. But we often live next door to people and are never called upon to be even courteous to them, much less neighbors. Here Christ teaches that the person to whom we can show mercy is our neighbor whether he lives next door or ten thousand miles away.

Neighborliness is not a matter of distance. It is a matter of heart relation. It is not a matter of location, it is a matter of spirit. If we are neighbors it makes no difference where we live, "We share our mutual woes, our mutual burdens bear, and often for each other flows the sympathizing tear."

II. Then another lesson of this parable is that neighborliness is not limited to race.

And here is where the Jewish lawyer's cup is

filled to over-flowing. For Jesus to put him in a dilemma where he would be forced to admit that a despised and contemptible Samaritan was his neighbor, is really more than he can stand. And, therefore, his anger here knows no bounds. In the entire history of the Jews they had never considered any people their neighbors but members of their own race and religion. And orthodox Jews still follow up the same teaching. They feel under no restraint to treat you neighborly today. They still regard members of other races as aliens. And will still lie and cheat them without any compunction of conscience whatever. You always need to beware when you are dealing with an orthodox Jew. You remember how good old father Abraham lied to the King Abimelech about his wife, Sarah, telling him that she was only his sister. Abimelech belonged to another nation. You remember how Isaac did the same thing about Rebecca. And today any orthodox Jew will tell you that cotton is wool and linen is silk and look you straight in the eye at the same time.

And he does this not so much because he wants to deceive you, but because he feels under no obligations to treat you neighborly. You do not belong to his race and in his mind God has never chosen you as his people. You are not in his class and he does not respect you or recognize you.

Now there is a great deal of this same spirit in the world today, among others than the Jews. It seems natural for our thoughts to run along

class lines and equal social standing. We like to follow the lines of least resistance here as well as elsewhere. We are not so much concerned about humanity for humanity's sake. We do not like to stoop beyond our class.

We recently belonged to a social club. It was made up largely of professional men. And every time a new name was proposed someone would be sure to say, "Does he belong to our class. Has he tastes and ambitions like ours?" If he had not, was hardly ever accepted. We, easily, associate with those like us and find pleasure in the things that we find they enjoy. And it takes no real effort on our part to be neighborly to these. But when it comes to being neighbors to dirty onion-scented Italians or greasy, low-bred Mexicans, or poor, ignorant Negroes, it spoils our ethical ideals of sociability and grates upon our most sensitive nerves. And there is something so revolting and nauseating about it that we can't quite stomach it. Oh, we can theorize about it, we can legislate about it and discuss these people in our missionary societies. And we can sometimes give a little something to send someone else to do something for them.

But we do not feel that our obligations go any further than that. But the Master made the lawyer say that "The man who showed mercy unto him was his neighbor." And when he said that he admitted that it was possible for all mankind to be his neighbor whether they lived in Samaria or Judea, Italy or Africa.

Christ here planted the seed of universal brotherhood and men of every race are slowly coming to the point where they recognize this fact. The League of Nations and the Conference for the Limitation of Armament are signs of this recognition. And unless we want to be continually living in selfish seclusion we too must recognize this fact and show mercy to our fellowmen who are down and who need our help.

III. Then, lastly, this parable teaches that neighborliness is the outgrowth of religion.

Religion should be the generating power of neighborliness. Neighborliness should be the direct result of religion. And yet the characters in this parable were so deeply concerned about religion that they had no time to be neighborly.

In the first place the Priest and the Levite were the servants of the temple and had to handle the ceremony and the vessels for worship. They felt that the need for them at the place of service was imperative. The Priest was the leader of the temple service. It could not go on without him and besides he had been set apart for sacred work. Therefore he placed more value upon the service of ceremony than he did on the life of man. Then, too, religion had made him kid-gloved and exclusive. Disdaining to touch ordinary humanity. And then again, did he not pay taxes? What did he pay taxes for but to take care of just such cases as this. Why here is only a man, down and out, in the gutter. Why, the proper thing to do is to call the ambulance or

poor houses for this very emergency. He was too deeply concerned with God's business to stop here and do anything for this man. This is the way the Levite reasoned. And this is the way that many of us reason today.

But Jesus teaches here that God has no greater business in the world than helping, and that is what the church is established for. And for the Priest and the Levite, the Preacher and members to say what a pity, call the poor supervisor, and then pass by on the other side, is a very shallow religion and no evidence of neighborliness at all.

True religion inspires the spirit of neighborliness as exemplified in the character of the good Samaritan. The church is God's agency for reaching men and holding them. And if its officers pass them by it forgets its mission and loses its vision.

Whose neighbor am I? "The man unto whom I show mercy." And this man is not located in any particular place. We should not pick our people to help or to associate with in order to do good. We must strive to carry all classes with us in our onward march to perfection. The kingdom of heaven can never come until the whole world is healthy, holy and happy.

Who is my neighbor? He does not belong to any particular race. We are all members of the human family and travelers to the same throne of God. And we are to forget the surface distinction of language, class and color and look to the deeper unity of life and soul. And lastly, that as neigh-

bors we must all remember that the religion of Jesus Christ is bigger than Creeds, bigger than Sects, bigger than Denominations, and that difference of forms of worship should be lost sight of in our work for the salvation of mankind. The chord of divinity that binds man to man and man to God is stronger than all the man-made relations put together.

“Oh, brother, it is a glorious plan
This changeless fellowship of man!
Not like the lover’s wildering bliss;
Not like the first impassioned kiss.
These are life’s ecstasies divine,
That blend like bubbles in the wine.

Yet like its sparkle, false and fair,
The serpent’s sting oft rankles there,
But as the river to the sea,
Steadfast and true your love must be;
Constant, undimmed, your friendship run.
As a pleasant circle around the sun.”

CHAPTER VI.

The Sins of the "Elder Brother"

But he was angry and would not go in; and his father came out and entreated him, etc.—Luke 15:26-30.

What are sins of the Elder Brother? The text said the Elder Brother "was angry and would not go in." Oh, what a picture here. Just imagine it with me. The Prodigal Son has repented of his sin and returned home to his dear old father. His father has cheerfully forgiven him and gladly received him. A robe has been placed upon his person and a ring upon his finger. Guests have been invited and have greeted him. The orchestra is playing the sweet strains of some oriental welcome to enliven the occasion. And every soul present is happy over the return of the long-lost brother.

And while they are all making merry the Elder Brother returns from the field. As he reaches the yard he hears music and laughter. He stops. He sees a servant passing, he inquires of all that jubilation that he hears in his father's house. The servant hastens to tell him that his long-lost

brother has returned and that the father is receiving him with the due ceremony. Now look again at the Elder Brother. The wind has veered, a storm is brewing, his brow is lowered, his lip drops, his face darkens. "He is angry and he will not go in," and he stands there sulking outside of his father's door. His father, who probably has seen him pass the window some time before, and has been waiting patiently for him to come in and make the circle complete, now comes out to look for him. His father comes up to him and gently takes him by the arm, bids him come in and welcome his brother. He refuses. His father pleads with him, puts his arm around him and entreats him to come and cheer his own brother. No, he will not. "He is angry." See him pouting, look how the spirit of the guests is dampened, see how it saddens the faces of the servants. Oh, but observe how it hurts the heart of the father. All because the Elder Brother is angry. And just think, this Elder Brother is a hard working fellow. A moral, dutiful man. The same kind that Christ had to deal with in the Pharisees. And the same kind that the church has to deal with today.

1. Thus the first sin you see of the Elder Brother is Evil Temper. He is a good moral man, he commits none of the sins of the Prodigal. But he has that fiery temper. And that often is the only fault of a good man. A fiery temper, a disposition that flies off at every contrary incident. You have seen the Elder Brother. Anything

throws him in a passion, from the breaking of a collar button to the denial of the Power of the Holy Ghost. Everything fires a fiery temper into a white heat. Nothing is too slanderous for him to say. No threshold too sacred to cross. No heart too pure to pain. The sacred soul of his dear old father is just as much in danger of mortal injury as anybody else. When you are in his presence you are in the atmosphere of a burning volcano. And if he flares up all you can do is to get out of the way and let him fume.

II. Then there is another type of Elder Brother. The one with the undisciplined temper. That highly sensitive person with no scarf skin at all. You have met him. That Elder Brother that takes offense at the most kindly jest, or the most innocent remark. The Elder Brother that feels that he is always being slighted, always being passed over. The one that cherishes every little reference to himself. He is in a chronic state of being hurt, and always full of grievance against everybody and everything. This Elder Brother will not serve on any committee now, because his able advice was refused some time before. You have to consult him first or he will not advise with you. You have to make him leader of everything that he is in or he will not take a part. This Elder Brother is humiliating, but every church has to deal with him.

III. Then there is one more Elder Brother that we meet in this life, and that is the Elder Brother with the sullen temper. And this is the

most dangerous of all to deal with. Because he is slow to anger, but when once that evil temper is aroused it can hardly be pacified. You some time unwittingly offend him, and you are full of regret. You offer handsome apology and your amends are seemingly accepted. But you only receive lip forgiveness, that is all. For with the slightest discernment you are perfectly aware that your offense is not forgiven and never likely will be. Your offense is retained in the most tenacious of memories.

The memory of a revengeful heart, and this debt against you will be exacted with interest some time when you least expect it. You may never see the hand of this sullen tempered Elder Brother, but it will appear against you somewhere in society, in the press, or in the church. It may be under the cover and it may be through some innocent person, but it will appear nevertheless. Some day he will thwart the most cherished desire of your whole life. It may be the dropping of the vitrol upon your character, or the humiliation of your friends, or even the closing of some just claim against you at some inconvenient time. But whatever he does he will do it in the dark and in a manner in which you will have no chance to prove your claim. For that is the disposition of the sullen tempered Elder Brother. And of all the brothers, this is the one to be most feared.

Can we then afford to speak lightly of evil temper when we know that it works in these wicked ways? Is it not more than a mere in-

firmity of nature? And should we under-weigh it in estimating a man's character? Evil temper is a downright sin and some of Christ's most scorching invectives were poured like hot lead upon this Pharasaic sin of the disposition. And we should not be lax and loose about it. Evil temper is an intermittent fever, always burning away your vital force and often springing forth at times and betraying your whole nature. It is a set blast of dynamite and any spark may set it off and wreck your disposition.

(a) Control your temper, because of its ill physical effect. Evil temper exhausts the nervous energy, disturbs the natural action of the heart. Upsets the digestive organs and puts fluids into operation that poisons the whole system. Anger is especially dangerous in cases of heart disease and very few people know not whether they have the heart disease. Therefore, "be slow to anger."

(b) Control your temper for your own self-respect; anger makes other people lose confidence in you, and besides it makes you lose confidence in yourself. You never feel safe to undertake a delicate task and nobody ever feels safe to trust you with it. For only clear and cool-headed people are able to perform such tasks. Watts says: "To rage and be furious is akin to the practices and temper of the Devil, but to suppress rising resentment is manly and divine."

(c) Control your temper for the sake of your neighbors. If the anger of the Elder Brother had only affected him, it would not have been so bad.

But just think of the effect upon the household. A cold, chilly reception with the Elder Brother standing outside pouting. No form of vice, friends, does more to unchristianize society than evil temper. Not drunkenness, not greed of gold, not worldliness itself. For embittering life, for devastating homes, for breaking up communities, for destroying the most sacred relationships, for withering up men and women, for taking the bloom out of youth, for sheer nerve-wrecking, misery-producing power, evil temper stands alone and the Bible returns again and again to condemn and rebuke it. "Be not hasty in the spirit to be angry for anger resteth in the bosom of fools." "If a man says that he loves God and hates his brother, he is a liar."

II. But while anger is the vilest sin of the disposition, it is not the only one. For we hear the Elder Brother say further, "Lo, these many years I have served thee and I have never transgressed a commandment of thine." This is the attitude of self-righteousness. Self-righteousness always describes its own goodness, always pats its own self on the back. Always pleads its own merits. You remember the instance of that Pharisee and Publican that went up in the temple to pray, and the Pharisee stood and prayed thus, "O Lord, I thank thee that I am not like other men." But the Publican stood afar off, not daring to lift up his head, prayed, "Lord, have mercy upon me a sinner." You can always tell a self-

righteous person; there are two very evident things about them:

(a) The first is they are content with their own goodness. Nothing that you can say will help him any. He likes to have you preach to the Prodigal Son. He is always thinking that you are talking to him for he never takes anything to himself. If he hears a sermon on back-sliding or gossiping, you will hear him say, "that the Pastor certainly hit Sister 'A' this morning." You can't touch him because he does not feel the need of it. And when a person becomes content with his own righteousness, he is about as near hopeless as anyone ever gets to be. Beware of him for a downright, outspoken sinner is not half so detestable in the sight of God as the self-righteous. Because, "Ye are neither hot nor cold, I will spue thee out of my mouth," says the Apostle.

(b) Then again, the self-righteous person only has contempt for the righteousness of other people. "I thank thee that I am not like other men," is the attitude of all self-righteousness. I pity a person who can see nothing but evil in other people. When a man gets to the place where he can not distinguish colors, the fault is not with the colors but with his own distorted soul vision. And there is a great deal of this Pharisee-ism in the church today. If a man reforms and comes into the church some self-righteous person will be sure to say, "Do not kill the fatted calf, I have no faith in his reformation." "Do not play the orchestra too loud." "Do not put him up too high

for he may deceive you." It's cold contempt of the self-righteous that is keeping so many of the Publicans out of the church today. Who was John Bunyan, George Whitfield and Jerry McCauley but returned Prodigals? The prodigals repent fully, but the self-righteous never get over their Phaisee-ism.

Now it is not enough to deal with the sins of the disposition alone, you have to go to the source of the trouble—the heart. Change the heart and the outward humours will die away! But you must tune your soul to key with the infinite if you would commune with God. The plans of Providence are never unfolded to the fretful or ill-tempered. John Milton never received the glorious vision of Paradise Lost until he began to think upon divine things. The Elder Brother missed the blessing of the father as long as he stood outside of the door and pouted. So we will miss God's blessing if we stand outside of his love and harden our hearts against His entreaties. Now it may be impossible to change your set disposition, but preserves are made sweet not by taking the acids out but by putting sugar in. You can work a wonderful chemical change in your heart by putting the love of Christ in. "Let that mind be in you which was in Christ Jesus."

CHAPTER VII.

The Witnesses of Faith

For there are three that bear witness, the spirit, the water and the blood, and these three agree in one."—I John 5:8.

Christianity has no serious rival today. The age of Ingersoll has long past. The days of the Deists, the men who tried to establish religion upon the basis of reason and free inquiry are only remembered as a fact of history.

But while Christianity has no serious rival this does not mean that the age is agreeing to the acceptance of it at all. For there is one feature in the question of religion today that is a very hard and subtle foe. This is the marked prevalence of unbelief. Unbelief that has settled down into bald agnosticism.

An opposition that contended fiercely that Christianity was false might be possibly overcome. But an unbelief that submits courteously that Christianity is futile, because the whole topic of religion is beyond our ken, is an enemy that is very hard to dislodge. But this is the mental mood of our time.

People do not wholly deny the existence of

God. In many cases they long to believe, but they are agnostics. They do not know and they think no one knows. Religion to them is the same thing it was in the time of Socrates' time, "A thing of fair hopes." Something far away, unknown and probably unknowable. They say "It may be true but we have no certain way of knowing."

Now the Apostle John brings the witnesses of faith to bear upon the doubters and theorizers of his time and of all time. He said that there are three witnesses that bear testimony of God and Christianity. Three real, vital knowable evidences, "*The spirit, the water and the blood.*"

I. The first of these is the spirit. What is your attitude towards the Holy Spirit? If the great question of God is beyond your ken, the Holy Spirit is not. The Holy Spirit is a fact of history, a tangible phenomenon, that has often made itself felt and manifest to man. And it is always ready to be known and understood. And your mental and moral conclusions on the question of the Holy Spirit is the beginning to the answer to your problems about God.

For the Holy Spirit is something that you can get at. It is not in the region of the unknowable, but in the realm of positive fact. The Holy Spirit builds the foundation of faith. It gives full assurance concerning the spiritual life. It confirms the testimony of God. And you cannot impeach this testimony until you have given this witness a chance to testify.

If you want infallible proof that God has

spoken in sundry times and in divers' manners, by the prophets and later times by his son, then you must open your heart to the only infallible witness, the Holy Spirit.

God has never left himself without a witness. If you have been wandering about in the dark, it is due to your own lack of knowledge, your own attitude.

You are like that ship that was sailing off the coast of South America distressed and crying for fresh water. When another ship hove in sight she signalled; "fresh water or we perish." The ship signalled back: "Open up your pumps where you are, you are in the current of the Amazon." You who are calling for evidence of God, open your hearts where you are, you are in the current of the Holy Spirit.

And you will obtain immediate relief and assurance that God is real, for the spirit beareth witness.

Then the Holy Spirit not only beareth witness of God but it also beareth witness of the Gospel. Paul in writing to Thessalonians said: "That the Gospel came to them in power and in the Holy Spirit." He means that the Holy Spirit enabled them to see the Gospel as the word of God and to embrace it as such. The Gospel comes to us as the word of God given by his spirit. And the same spirit helps us to interpret the *word* and *understand its true meaning*. He opens up to us the spirit of the writer.

Poetry for instance, is unintelligible to those

who have nothing of the poetic spirit, and many exquisite poems are not only entirely misunderstood but unappreciated by those destitute of the imaginative feeling. Now the only way this want of understanding can be remedied is through the personal contact of soul with soul. Direct intercourse with a man in whom this poetic spirit exists. Then we have a feeling and insight into poetry that we never had before.

Now what is done is to call into exercise a faculty that already exists in the soul. Just as it is in the revelation of spiritual truths, the Holy Spirit has to come in and revive the faculty of spiritual discernment, and help us appreciate the point of the Gospel witness. The Holy Spirit instructs us in the right use and application of the word of God for the Spirit beareth witness.

Then the Holy Spirit not only beareth witness through the Gospel, but it beareth witness through the individual, when you have once accepted it, and given it free reign in your heart. It bore witness through the Apostles at Pentecost; it bore witness through Paul and it is bearing witness through all true Christians today.

II. But there are three that bear witness: the spirit, the water, and the blood. The water was a symbol of righteousness to John. He was born under the law and trained among Jewish habits and ideas. He was accustomed to seeing in the water a symbol of purification. And nothing was more impressive to the Jew than to be reminded that the water beareth witness. Christ's

life was truly a sinless life, and righteousness beareth witness of the life that Christ lived. Righteousness makes him manifest, Righteousness sets him forth, Righteousness holds him up.

You have not the chance to see personally the great painter Turner, but you go to the N. Y. Art Gallery and see the students of Turner and their work and you come away with an impression of the kind of man Turner was and the work he did. Those students bore witness of him. Just so it is with many people today, they have never felt the love of Christ, they have never tasted the joy of his righteousness, but they have observed your life, they have seen your work and they have an impression of the Christ you set forth. What kind of witness did you bear?

The world will accept the righteousness of Christ just like we bear witness of him and just to the same extent we bear witness of him. Christ taught and lived an incomparable righteousness. He revealed himself as the first man of Righteousness. And such righteousness he imparts to all that will receive it. The most impressive testimony to the moral ideal of Christ is that not even his truest followers ever perfectly attain it, in just being good. "But there are three that bear witness, the spirit, the water and the blood."

III. The blood also beareth witness, the blood is symbolic of sacrifice. You never see blood without knowing that something has suffered. Blood is always evidence of sacrifice. And the great outstanding fact of Christ's life is his sacri-

ficial death. What doubter can look upon the death of Christ, behold his agony, and his suffering and still be skeptical of his love and his reality? The strongest testimony any man can give for any cause is his life. And the great fact that Christ did this carries conviction beyond the power of all words and action of men. Christ testified to the reality of the Father by sacrifice. And sacrificial life is truly a Christly life. And sacrifice must be our testimony. People question a righteous life if it is secluded and individual, but they never question a sacrificial life, for it is too Christ-like.

The church of today stands out in bold contrast against the church of the Apostles. The luxuries of the world are very prominent in the churches of the present.

Paul said, with boldness, that "He filled up that which was behind in the affliction of Christ." But how few can make such a claim today?

At an Assembly of Anglican Bishops an American Bishop preached upon that text, but some far-seeing English Bishops dreaded the publication of that sermon, it was too inappropriate with the festivities of the Episcopal week. A great many of the men present talked eloquently about sacrifice for Christ without any experience of what that word meant at all. Then, too, what was true of them is true of many of his servants of the present. You can find them all with him highly enjoying the pleasures of the supper table. But a very few of them walk with him in the hor-

rors of the garden of Gethsemane, or appear with him in the agonies of Calvary's hill. We are all willing to witness in this country. What about in China or Africa? We often desire to bear witness with water. But what about blood? The service that we appreciate most in our fellowmen is the service that costs most. Christ's standard is certainly not less than ours.

The witness of blood costs but blood is an everlasting testimony. David Livingston's was a testimony of blood, Stephen's was a testimony of blood, Paul's was a testimony of blood, and Christ yet beareth witness by blood. And our testimony to be lasting must be a testimony of sacrifice.

Now there are three that bear witness: "The spirit, the water and the blood." They bear witness subjectively upon us to the reality, righteousness and sacrifice of Christ. And if we will give them a fair and impartial hearing and consideration we will be clearly convinced of the help, the cheer, the office, the claims and the power of God through His Son Jesus Christ. They press Christ upon us with crowning success. And with these living witnesses bearing vital testimony in our lives we can go forth and give real and lasting conviction to the lives of others.

CHAPTER VIII.

“The Ratio of Gratitude”

And one of them when he saw he has healed, turned back with a loud voice, glorifying God.—Luke 17:15.

We thank God that the celebration of a National Thanksgiving Day stamps us as a Christian nation. We wish that this stamp made it a reality; but from experience we know there is a great deal of formality about it and our ratio of gratitude is about the same as was that of the ten lepers. Ten prayed for cleansing and ten were cleansed, but only one returned to express to the Master the gratitude of his heart.

Now every one of these lepers was healed and everyone was under the same obligation to return to the Master and give thanks as the one that did return. They all had received the same blessing; they all had been cured of the same scourge, the leprosy. And they all had been outcasts of society; all had been redeemed of the great symbol of sin, yet only one felt called upon to show his gratitude. And the sad thing about it is, that this same ratio of ungrateful people abound today.

Think of the people who have received the blessings of the Almighty this year, this month, this day, and yet we hardly have one in ten worshipping God and giving thanks.

A loving mother found under her plate one morning at the breakfast table a bill made out by her own son Bradley, aged eight, which read as follows: "Mother owes Bradley for running errands, 25c; for being good, 10c; for taking music lessons, 15c; for extras, 5c; total, 55c." Mother smiled but made no comment. At noon Bradley found the bill under his plate with fifty-five cents and another piece of paper neatly folded like the first. Opening it, Bradley read as follows: Bradley owes Mother, for nursing him through Scarlet Fever, nothing; for being good to him, nothing; for clothes and shoes and playthings, nothing; for his playroom, nothing; for his meals, nothing; total, nothing. Now this is the way most of us treat our Heavenly Father just as little Bradley treated his mother. We take everything we get for granted, without considering that we owe God for all the good things He has given us. Why can't we recount these blessings to Him? Why can't we put the whole soul of worship in our work?

Friends, gratitude is the greatest of all graces. Prayer is just extending the open hands towards God. Thanksgiving is only using the lips for God, but real gratitude is the inner response of the heart to God and that is why it is so important that we should show the real spirit of gratitude.

We cannot hope to reach the heart of God unless it comes from the heart of man.

And next to the unpardonable sin comes the sin of ingratitude. You know that you can forgive your son, daughter or friend of any sin quicker than the sin of ingratitude. But ungrateful persons are truly unworthy of forgiveness. When you have worked for them, suffered for them and blessed them and then they in ingratitude turn their back upon you, it takes nothing short of the Grace of God in your heart to forgive them.

Then think of how the human heart of Christ must have felt when these nine cleansed lepers failed to return and acknowledge His wonderful kindness. Or think how He must feel today after His tremendous heart-breaking sacrifices upon the cross for us, and yet we fail to acknowledge and give thanks. If with man the sin of ingratitude is an unpardonable offense how much more must it be with the Saviour who has a heart a thousand times more sensitive than man.

I. *Our Ratio of Gratitude is in proportion to the acceptance of our duty.*

Whatever else you may say, it was the imperative duty of these lepers to be thankful and to show their gratitude to the Master. But, oh, how miserably they failed. It is also our imperative duty to be thankful for all the blessings God has bestowed upon us and yet, like the lepers we are miserably and pitifully failing. We fail to remember our obligations. Every day, from thou-

sands of different channels, good of every kind comes to us. All good men and women, that have gone before, have left us a precious heritage. Our lives, like the great harbors of the Nation, receive ships from every port. They come laden with the blessings of the world.

But doing every-day duties comes to be such a commonplace thing that we soon lose our sense of duty. Yet the doing of duty embodies the highest ideals of life and character. Of course, there is nothing heroic about it but none of the common work of life is heroic for that matter. It is just the regular every day routine. If there had been any special glory in these nine lepers reporting their gratitude to Christ, they would have done so. If there had been any trumpets and bands and loud noise made over their healing, you would have, no doubt, heard from them again, but it simply meant a quiet acknowledgement, a silent return and they did not see nor feel the need of it, since it was to be silent and quiet.

II. *Our Gratitude is in proportion to the condition of the heart.*

Every man that offers us some new helpful thought, creates some new object of beauty, sings some new note of melody, or creates some new path of joy, that man is entitled to our gratitude and love, and should have it; but we should always remember that behind that glittering discovery or that daring voyage or that wonderful melody, there is the infinite mind and heart of the living God from which all true life comes.

The painter with the discerning eye and a subtle brain mixes his paints and places upon the canvas the most entrancing forms of beauty, but after all and behind these paints are the elemental substances which no man has power on earth to create. The sculptor chisels into his marble the most wonderful forms of beauty but we must remember that God made that marble, a product of this world before the sculptor ever lived. The true poet weaves his wondrous thoughts into fabric of enduring music but after all, it is the Great God of the Universe that gives him his talent. Antonio Stradivari made the most wonderful violin of all the ages, but after all, God gave him the skill. Henry Ford has proved to be one of the greatest geniuses of the modern age, but let us not forget that God was a genius before even the day of Henry Ford. Man is only an imitator, a user, God is the Creator, God is the Maker. God created the whole universe, man manipulates a small fraction of it, how can man afford not to be grateful? It is our bounden duty to show our spirit of gratitude.

III. *Our Gratitude is in proportion to our state of prosperity.*

When the lepers were in a state of abject pity and charity they all prayed with a loud voice and rent the air with their wailings, but as soon as they were healed they forgot to even return to their benefactor and give thanks. Prosperity not only turned their heads, but it turned their hearts as well, as it has done to so many of their Poster-

ity. You know the most intoxicating wine in the world is the wine of success; it goes straight to the head.

On the Hudson river in the state of New York is a fine palace reared by one of the modern money kings of today. His neighbors used to think a great deal of him and point out his home to all of the visitors but now they feel like they are living nearer a cemetery than to a monument and it is not even an honorable cemetery at that. This wonderful morgue of wealth is today only a white sepulcher; for in its walls lives the blighted reputation of its builder. For "When he was strong (and he had come through many changes from poverty to wealth, from mechanic to magnate) when he was strong, his heart was lifted up to destruction."

You can see this anywhere, any day. When we are poor and humble, we love and thank God, but when we become prosperous, Oh, How soon we forget Him. Many more souls have been hurt by prosperity than by poverty. "The Saul of poverty has slain his thousands, but the David of prosperity has slain his ten thousands. Now and then an object of charity commits suicide with poison or a bullet, but every day some successful people are slowly and surely murdering their own souls.

During the last war, a German statesman announced that within the next six months his countrymen would dance on the graves of England. That is what success makes the most of us want to do, dance on the graves of our enemies.

The worst violators of our American sanctities is not the frank Anarchist, nor the embittered poor, but it is the defiant and prosperous who flaunt and disregard the law that bars their way. The men who wreck railroads and curse their fellowmen, the men who bribe judges and smile patronizingly at God are the prosperous, not the poor. More havoc has been wrought to the marriage altars of this country by the double establishments of the rich than the frank immorality of the poor. More harm has been done to the Sabbath by the well groomed desecrators than the ragmuffins of the vacant lots. Sacrilege, Lawlessness and Ingratitude are the sins of the successful, not of the poor.

The steamer "Lady Elgin" was sinking. It was a chilly evening in early September. She was brilliantly lighted and loaded with excursionists. She had almost reached Chicago, but before help could be put out she would be gone, and the crowd upon the shore watched her, powerless to help. But not all of them were helpless. Two brothers, students in a theological seminary, plunged through the crowd with a rope in their arms. Nat, the elder, a powerful man and a trained swimmer, leaped into the waves. Inch by inch he fought his way through until he reached the ship and climbed aboard. A moment later he plunged back with a woman in his arms. The crowd hauled him in, choking and cold, but still strong. Again he plunged in, and again and again. Seventeen women and children he brought

to shore. At last he sank exhausted. Yet still the cries rang in his ears. After a bit he raised himself and again plunged in. Again and Again. Twenty-three human lives Nat Spencer saved before his strength left him entirely. For weeks he lay delirious. The twenty-three whom he had saved scattered to their homes. The bodies of the three hundred who were lost had been tossed up by the waves, the Nation had begun to forget the tragedy. But the twenty-three whom he had saved, surely they did not forget? Surely they were grateful? This is the simple truth about those twenty-three: Not one of them ever came back to thank Nat Spencer for what he had done. Not one of them even wrote him a letter. Nat Spencer went out into life an invalid, having given his strength for twenty-three people who did not so much as say "Thank You."

Part II.
ADDRESSES

CHAPTER IX.

“Man, the Master of Circumstances”

There is an old and generally accepted adage that “Circumstances make men.” And sad to say that many young men are much hampered in the work of life because they allow themselves to accept this hastily formed conclusion. They seem to be persuaded that men are suddenly called forth, their characters thus formed and that every man would be great, able and decided, were he sufficiently hedged in and pressed by circumstances. This is true, but only in a few cases. It is the exception which can come, only through, special privileges to a select number as a heritage or adoption to a position, throne or fortune, instead of a daily rule. The mass is left to follow.

Beyond a doubt we are liable to be guilty of trying to excuse ourselves, from the more exacting and laborious duties of this life, under the idea, that our humble position is against us. Our opportunities are limited and that our circumstances are unfavorable.

We know that most men are naturally inclined to be indolent and stupid, and we know, too, that they need powerful stimulants and heavy pressure

to awaken them from their lifeless state, and call forth that which is dormant. We know also that some men accomplish but very little in this life, would they accomplish more under different circumstances? Let us turn the tables and state with more precision and truth the daily rule instead of the exception, namely: *That man is the master of his circumstances.*

Let us see if this be not true. Circumstances may be said to be the surroundings of a person, existing conditions, facts externally considered in hindering, inducing or helping him.

There are some people who seem to think that wealth is the sole master of circumstances, that all a man needs is to become wealthy, and the climax of his earthly career is reached. Ah! but this is not all, for quite a number of men have left their way well paved to success. But did they succeed? No. For these men inherited the money but not the patience their fathers had cultivated, the honesty of dealing they had developed, nor the stability of character they had formed in obtaining this wealth hence, their inherited riches were to them as crutches rather than strong, helpful limbs, which leaves them without the incentives to self-help, elevation and development. And without which no real success, no real happiness or true character are possible.

It has been truthfully said, that it is not the men who inherit most, except it be in nobility of character and purpose, who have risen the highest, but rather men with no start, who have won

fortune and honor and made adverse circumstances a spur to guide them up the steep mount where the proud temple of success bids rest within her golden enclosure.

Then, again, some may think that fame or position is the master of circumstances. It is true that ancestry might pour in its blue blood and noble breeding, opportunity might be loving and gracious but, nay, not one of these can assure lasting and enduring honor and power. For when prominence or position is obtained without effort and struggle we fail to appreciate its real value, and the flying Pegasus, of our indifference soon bears all this advantage fleetingly away.

These are secondary considerations in determining man's career. Man himself is the primary one, for man may begin his career without cash or culture or anything so to speak. But to succeed he must have fast and firm beneath the foundation of his ambition a determined purpose and a sterling character. This will be motive power enough to turn the wheel of circumstances against any rising foe. And this is what no man can give another. It cannot be inherited, neither can it be bought with money. It must be obtained by his own efforts.

"Man, it is in thyself," says one, and we see by the light of history that many men have ground every opportunity of their lives into material for future success by hard application and continual perseverance.

Truthfully has it been said that "Man is not

the creature of circumstances but that circumstances are the creatures of men."

Beyond a doubt man has the power to change and take advantage of his surrounding conditions. For a man can build a road on which he is to run a race and the swiftness of his pace will depend upon the grading of his road.

Was it the circumstances of the times, or was it the tenacity of purpose and the qualities of perseverance that enabled young Hannibal to guide the mighty legions of Carthage over the snow-crested tops of the untrodden Alps and the thunder at the gates of classical Rome?

Tell us, if you please, what was there in circumstances of our favorite John Bunyan, to press him to greatness or to cause his name to be stamped indelibly upon the hearts and languages of men? Most of us if placed in prison, shut in from the free light of heaven, would have pined away our time lamenting our miserable condition. But Bunyan, by his determined effort, arduous labors, and never-dying faith in the Master, made his circumstances his servant and in so doing threw a glory over his age, language and nation which Father Time could only destroy by blotting this old world out of existence.

"Give me the man who breasts his births invidious bar. Grasps the skirts of doubtful chance. Breaks the blows of circumstances. And grapples with his evil star. He, by his indomitable will and unwavering aim will rise above the clouds of obscurity to honor and to fame."

Contrast, if you please, the history of two great political giants of their age, Stephen A. Douglas and Abraham Lincoln. Douglas, born of wealthy parents, in refined society, brought up under the guidance of those who were lavish in their care, educated at college and started into life's arena with encouragement of a parental interest and with a strong financial backing. If circumstances are the making of a man we see a glorious success stamped upon his brow.

But next, behold Abraham Lincoln, born in a little log cabin, of poverty-stricken parents, reared in the rough society of the western backwoods, obtained his smattering education by hard nightly toils, started into life penniless and friendless, the object of ridicule and laughter. But, by his earnest effort and untiring persistence he paved his way to the Congress Halls and finally to the most exalted chair, the Presidency of the United States. While Douglas, in the midst of his happy surroundings, never reached his coveted goal.

Look, if you please, at our own Booker T. Washington in his youth, we see him without education, opportunity or circumstances that can in any way be dominated favorably. But, in his own sphere of work, he stood like the birch, rising up, in the cleft of the rock, abreast of the generation in which he lived.

Well do we remember young men who have gone to institutions under the most encouraging circumstances, made so by their good parents and loving friends, and better do we remember that in

all of the exhortations, to diligence in all of the persevering labors and in all the heart-burning interest in them never could they be taught to fully realize the responsibility resting upon them, living as they did in such an age. And now we recall their school days with sad memories, for the earnest efforts spent upon them seemed to be like the "seed that were sown among the thorns."

But with more pleasure are we reminded of other young men who when they reached the institutions after a hard struggle, had scarcely enough means to purchase their books, and one suit of clothes that served for all purposes and when they were questioned about their homes and present conditions, they dropped their heads and besought earnestly to be given a trial and with the proper consent they went forward with a firm step and stout heart and in God's providence they vanquished difficulties, climbed over obstacles, mastered their circumstances and today they are living examples of "Seed that was sown in good soil," the idols of their institution.

Away with theory that we have no favorable circumstances, no tools, no opportunities, on which to ground our dearest hopes. For if we have a true heart and a never failing zeal, if we have but a spark of that noble Roman fire of courage we then have every necessary help; and with these God-given graces we can shape our destiny by our own hands.

"What man has done, man can do again."

When the fierce winds of adversity are blowing all around us and our life's summer lies buried beneath the frost and snow of misfortune, let us not linger inactive or sink cowardly down to earth but by persistent, unceasing effort, work and continue to work, for we are the pilot of our ship, the architect of our own fortune.

Let us strive for ourselves, strive for our prosperity, strive for our race. Fear not lest we die in the wilderness of struggle or go down to the voiceless silence of the dreamless dust. For if we do future generations will reap the rich benefits of our well spent efforts in the promised lands beyond.

But if we overcome misfortunes, live through the period of trials we will be borne on the white wings of prosperity to the sun-clad hills of success.

CHAPTER X.

“Mutual Cooperation”

Mutual cooperation is voluntary reciprocal action. It is free, willing helpfulness. It is recognition of each one's needs and usefulness in practice: It is writing large in reality the idea that, “No man liveth unto himself.” It acknowledges that we all live or die, swim or sink, survive or perish together.

There are two main motives for inducing mutual cooperation. The first is the Profit Motive.

The Profit Motive is the motive with which we are most familiar and the one that is the biggest driving economic force in our society today. You can get people to cooperate for profit when you cannot get them to cooperate for anything else. And the profit motive is a worthy and dignified motive when safeguarded and underguided by the proper purpose.

The Profit Motive has been growing upon the American people for the last one hundred and fifty years and today we have long reached the place where it is perfectly ethical and legitimate for a merchant to seek customers for profit; for a Doctor to seek patients for profit; for a lawyer

to seek clients for profit; and so on and so on. Four-fifths of the world's population are today working for profits and everywhere you find men toiling, striving and sacrificing to gain more returns on investment, production and distribution. Therefore, the most direct appeal for mutual co-operation can be made through the channel of profit sharing. By combining our interests we increase our profits and lessen the labor. By **MUTUAL COOPERATION** we follow the lines of least resistance and travel farthest along the road to success.

MUTUAL COOPERATION not only lends itself to immediate material profits in dollars and cents brought into the till, but it develops spiritual profits as well. **MUTUAL COOPERATION MAKES RACE CONSCIOUSNESS.** It builds up confidence and capital, the fundamentals and substance of all race solidarity. For example: On V Street, we are supporting several grocers, they employ on an average of three men each. Just suppose we could get our people to give their support to our men on V street. Monday morning we could put several men to work there alone. Then think not only what it would mean to our pockets, but to our pride, to our business ability and to our race consciousness.

Therefore, if **MUTUAL COOPERATION** adds to our material wealth, creates more positions for our own children, develops better business ability, encourages more race independence and enhances our group standing in the eyes of the world, why

not mutually cooperate in all of our business?

Do we aspire to occupy the highest ranks? Do we wish to escape the burdens and heartaches that are the accompaniments of a low estate? Do we covet the respect of all mankind? Do we wish to enjoy the highest blessings that the earth affords? Do we desire the world to respect us in the inner recesses of its soul? Then let us remember how exalted the goal that MUTUAL COOPERATION leads to, and gird our loins with a grave determination to reach it by doing our own part in cooperating with our fellowmen.

II. The second motive for encouraging and developing MUTUAL COOPERATION among our group is the SERVICE MOTIVE. This, according to the Master, is the highest motive to spur our people on to success.

A clean title to all that is in the universe would be of little value to a man occupying it by himself. The happiness of every individual is therefore bound up in the fact of the presence in the world of his fellow-being.

Just take for a few minutes an observation of the things in this room and see how many you could have if you were solely dependent upon the people of the State of Missouri. For example: the chairs and furniture in this room came from Michigan; the glass in this room came from Pennsylvania; the linen in this room came from Ireland; the cotton in this room came from the South; the leather in this room came from Massachusetts. About the only thing in this room that

was made in this state is the paint. Think of the shoes you have on! There is leather in shoes, cotton in lacing and lining, metal in the eyelets and nails, and not only do different localities cooperate in producing the shoes but different industries as well. Civilization is ultimately dependent upon the ability of men to cooperate, and its development is the best barometer of man's desire and ability to cooperate.

There is very little new knowledge in the world today. This fact is most significant when you resort to statistics and learn that every improvement, every railroad, every ship, yes, every newspaper and every book worth while originated in the minds of two per cent of our people. Man just amplifies old knowledge. One of the most presumptuous things that we witness on the part of human beings is to see them add a last touch, only a temporary final touch, to an age long chain of knowledge and then call the whole thing their own invention—another reason why we ought to fully cooperate, we are so dependent. The most learned chemist in the world is not a genius by himself. It makes no difference what he knows. He is a genius plus. He is only himself plus Sheele, Priestly, Libeg and Davy, and all the chemists that have gone before.

The most learned physician is not a paragon by himself, but he is what he is because of those physicians who have gone before: Harvey, Pasteur, Ostler and others. And the same may be truly said of law or any other profession. If

anyone of these men had existed alone in the world, he would still be a savage hunting food in the forest to keep himself alive. Men simply supplement each other in Art, in Business, in Science, one generation stands upon the shoulders of another and takes up where they leave off. We are, therefore, absolutely dependent upon each other. Since one's fellowmen count for so much on his life, every man should love and help his fellowmen. **MUTUAL COOPERATION** only thrives in groups where the debt of love to the neighbor is recognized. There are many duties in life necessary for the common good for which there are no rewards and no profits whatever, and they are only performed where there is love for the neighbor. Selfishness more than anything else is the cause of race stagnation, group stagnation and individual stagnation.

When Tacitus said: "Nothing that interests my fellow men is foreign to me," he uttered the fundamental principal of **MUTUAL COOPERATION**. For not only is a man's happiness dependent upon his fellowmen but the extent of his usefulness is limited by the degree of development of his fellowmen.

Jules Pagot, the eminent French writer, also says: "The expansion of my personality and the proportionate value of my cooperation in the common task depends for a large part on the richness, intellect and moral of other men."

Mr. Wilson said with reference to Mr. Combs whom he failed to make Post Master General after

Combs successfully managed his first campaign, that he never seriously considered the Mr. Combs for a cabinet post. He said, "Mr. Combs is a man of fine intellect but he is never satisfied unless he is playing a stellar role." "And he cannot work in harness with other men." "I could never get any team work out of him."

Now, friends, MUTUAL COOPERATION is nothing more than team work—every individual helping and supporting every other individual in a legitimate and honest business, not only for the individual's own good, but for the material salvation of the race.

God deals with races just as He deals with individuals. A race of men may be noted for its mental ability, kindness of heart and high order, but if its internal conditions show a lack of capacity for team work, it will not be summoned for the higher tasks of life or the council table of the great powers of earth; and if this is the law, fruitless will be our task to accomplish, unless we cooperate.

Not only are individuals seriously handicapped and retarded by the lack of the ability to cooperate, but groups and nations are as well, for groups and individuals make up nations. Look at China today. A menace to the peace of the Far East and the world. China is potentially the strongest nation in the world; but in reality is the weakest, and her weakness is due to the fact that her great individuals and leaders have not the vision and mental comprehension to see what co-

operation with the modern world would mean to them. The great wall around China was to shut the world out and in shutting the world out they have shut themselves in and cut themselves off from the onward march of progress. They, consequently, have stood still while the world marched on.

Africa, the diamond and gold mines of the world; Africa, the great question mark of the **ages**; Africa, the fair land of our ancestors, still stands today in ignorance and superstition because she has been content to live in individual tribes, with individual ideals, rather than develop **MUTUAL COOPERATION** and mutual vision and the same may be truthfully said of the Philippines, Korea and Mexico.

*"Make this a day. There's no gain
In brooding over the days to come;
The message of today is plain
The future's lips are ever dumb."
The work of yesterday is gone
For good or ill, let come what may
But now we face another dawn;
Make this a day."*

CHAPTER XI.

Opportunity

It seems strange that a country which fought to establish a self-evident and indispensable principle, would deny that same right to many of its subjects. Yet we have this anomaly in our country today.

The American colonists fought to establish the principles of Civil Justice and political equality in a republican form of government. And many willingly made the supreme sacrifice in order to build the foundations of the American liberties upon the theory that taxation and representation were co-extensive and equal.

Yet we find in many places, the principles for which the founders of this country bled and died, trampled under foot. We find that their thrilling war cry of "Taxation without Representation" has now become the unwritten law of the land. We find that the grand-sons of these revolutionary heroes are desecrating the principles for which their grandfathers fought, by denying certain groups a voice in making their country's laws and refusing them a vote in maintaining its National stability.

Our race has just made a tremendous contribution to the Musical influences of this country, by the invention of "Jazz" and the "Blues" in music. But had we years of the aid of books, of the highest culture, of the discipline of life, of the participation in Governmental affairs and a developed sense of National responsibility, this tremendous influence exerted on "Jazz" and the "Blues" would have been exerted in a higher and nobler direction. Therefore, we submit that it is the highest expediency as well as a right, to endow and equip our people with full civil justice, political rights, and educational advantages in order that we may exercise our talents and influences with a just sense of our responsibility and duty. Then again, it is to the best interest of every community, that those people upon whose welfare the safety of the Community depends, should have free access to the best means of acquiring preparation for defending and maintaining this welfare.

There is no stimulus like the open door of opportunity. The hope of a share in the making and participation in the work of Government is one of the strongest incentives to culture and aspiration.

A college-bred youth is simply a preparation for the future, being taught how to meet the dangers upon the sea of life. But, until he has sailed up and down the swelling streams of time, struck the snags of opposition, grounded upon the rocks and quicksands of experience, until he has received education into the discipline of the world,

in the stimulus of nature, in the hope of gain, in the desire of honor and the development of character he really has no education at all. It is not the education men obtain from books, but what they learn from life that profits them most highly.

This, also, is the history and method of race development. A growing race is simply a preparation for the future. No one can tell what any race can stand or what it will be able to accomplish or how well it will acquit itself until it has had a chance to try itself in the discipline of the world affairs.

Responsibility is a great promoter of education, a great tool, a great master. It sharpens the faculties, it makes the careless prudent, the reckless sober and it's both a stimulus and a check.

But men and women of our race, cramped, fettered and excluded from the privilege of the ballot have oftentimes done much to help in the work of saving the world of Democracy. But how much more could they do if given civil liberty, natural justice and universal suffrage, and the opportunity to aspire with a reasonable hope of realization.

The ability of Napoleon grew out of a desire and an opportunity to conquer the whole of Europe. The success of Washington grew out of an ambition and opportunity to redeem this country from the yoke of England. The achievements

of Lincoln grew out of ambition and opportunity to render service to his fellowmen.

Open to all people the doors of progress, opportunity, honor and remove the handicaps of Slavery, Prejudices, and Selfishness and then, if time does not produce a Napoleon, a Washington, a Lincoln, you can conclude that Nature has endowed the race with some distinct peculiarities that unfits them to compete with the rest of the world.

We recall what opposition and contempt met the Advance of the Jews for political recognition in England. But we remember how cogent and appropriate was the reply of Lord McCauley to their critics: "What right have we to take this question for granted?" (The question of the Jews' inferiority) "Until we have thrown open the doors of the House of Commons, thrown open the ranks of the Imperial Army, we cannot deny eloquence to the country of Isaiah, or valor to the descendants of the Maccabees."

Freedom of speech, the liberty of the Press and the Abolition of Slavery were all thought incompatible with progress and justice until they had proved by their worth and usefulness their right to Adoption.

Civil Justice and political equality are the divine right of every individual, and no man or set of men have a right to proscribe these privileges. National responsibility is developed by giving men a National vision and national participation in Governmental affairs. It's hard to convince me

that this is my Government if I am never allowed to have a free and untrammelled part in its making.

Do you think for a single minute that the slogan "Make the World Safe for Democracy," "Down with Kaiser Bill," "Save the Women and Children of Belgium and France From the Hun," stirred our emotions to the boiling point where we wanted to fight in the last war? I will tell you a secret, "It did not." And this is the reason:

We stood on the deck of one of the War time liners and saw thirteen ships with Thirty-five Thousand men of our own racial group braving the waves of the turbulent Atlantic, braving the dangers of the German Submarines to reach the shores of Sunny France, and for what? To fight? Yes, to fight for a freedom for France and Belgium that they deserved. But a freedom we did not have the privilege of enjoying in our own Home Land. To fight to save the women and children from the ravages of the Hun, when our own women and children were being lynched and burned by the Barbarians we left behind. To fight to make the world *SAFE FOR DEMOCRACY*, when our own State was not a safe place for a human soul to live in.

Other races may have fought for the principles that the Slogans stood for but we fought for political recognition, for Industrial Opportunity, for Civil Justice, and until we obtain these God-given rights, our fighting will have been in vain.

CHAPTER XII.

Turn the Tide of Lawlessness

A few years ago, if Russia had heeded the signs of the times or taken cognizance of the handwriting on the wall, she would have abolished her autocratic government and given her people, at their cry, universal suffrage and a representative assembly. The imprisoning of the advocates of liberty would have stopped, the governors and officials who were stamping the iron heel of oppression upon her people removed. Freedom of speech, conscience and union granted to all her subjects, the crisis of a dreaded revolution averted, millions in dollars and property preserved and thousands of human lives saved.

But Russia would not hear the supplications of her people. She took no heed of the impending dangers, had no regard for the signs of the times, but continued to load the camel's already weakened back until the final break came and then she found herself in the throes of a disastrous revolution and great has been her calamity ever since.

Now what are handwritings upon our walls today? What are the signs of these times? And where is the people's Daniel that will interpret

for us? We see many of the sacred rights guaranteed by our constitution reduced to a sham and a mockery through various legislative and governmental alliances with special classes. We see continual enactment of legislation for political expediency instead of for righteousness and justice. In one part of the country, we have men lynched and burned because of their color. In another part of the country we have men shot down and killed because they want to earn an honest living. And in every part of the country we see a deep seated and premeditated disrespect for law and order. And a rapid and painful decline of our sacred ideals. Now, what meaning has this high tide of lawlessness? And to what does its spirit point? Shall we go on unheeding the signs and forebodings of the times or shall we profit by Russia's fatal example:

“Lawlessness to the right of us,
Lawlessness to the left of us,
Lawlessness in front of us,
 Volleys and thunders.”

“Storms of shot and shell
Sin rides high and well
Into the jaws of death
 Rides the big numbers.”

Let us consider some of the causes of the mighty avalanche of lawlessness now upon us. The primary cause is the curse and fruits of the world's great war. This alone has had more to

do with it than any other outstanding cause, especially in this country.

The war taught men for a number of years to kill and slaughter their fellowmen. Then, all of a sudden told them to stop. War had also been telling them that it was right to take their fellowmen's property. And that "To the victor belonged the spoils." But we must remember that we cannot teach men by word and deed to kill their fellowmen and then expect to stop them at our command or to leave off taking others' property just when we say so. For, "As a man thinketh in his heart, so is he," whether he is thinking in terms of honesty or terms of robbery. Hence, many men have been thinking in evil terms towards their brethren because the war taught them to do so.

Then again war caused the letting down of the moral standards among both men and women. There springs up a maudlin sympathy in the hearts of the women for the men because they have to go to war. And there was a feeling on the part of the men that "Today we must eat, drink and be merry for tomorrow we may die." This feeling actuated both men and women in war time. It had a tendency to slacken the moral laws and encourage them to give vent to their passions.

War also added to the spirit of lawlessness by killing off the strong and brave young men and using up the vitality and moral stamina of the elderly men. Thereby leaving the weak and feeble men to father their ilk for the citizenship that

comes after the war. Now, while this did not happen in America to the extent that it happened among the Allies, yet it did happen and fatal was its results.

Then again, war time repression brought on an era of extravagance as soon as this repression was lifted. Not only an extravagance of spending, but also an extravagance of ideals and ambitions. People who were forced to save a little and make some sacrifice against their wills during the war, felt free to spend what they had saved as soon as the war was over. And with this orgy of spending came the orgy of high prices. And all who did not have the price made an effort to get it. Some by fair and many by foul means. Therefore, you have, further, an epidemic of stealing, holding up, bank-robbing and grafting, all of which was either the direct or the indirect result of the war.

War also created an unnatural atmosphere of life for man. It overstimulated him. The strain of going through and being under the influence of war makes man's desires and ambitions unnatural and immoderate and over drawn. Given to shamming, camouflaging and straining after effects man becomes like little children, living in a world of make believe.

As a result, people are still sacrificing their homes, honor and independence, to keep up sham appearances and to look prosperous. Many people are buying automobiles today that haven't a

home they can call their own. And this is just one phase of showy living and sham buying that so many American people are indulging in. For our appetites were so over-developed, the desires so strained and the passions so keyed-up that the normal, the natural and the moderate no longer appealed to the average person.

Another important cause of the present tide of lawlessness in this country is the breaking up and the disintegration of the home life and home ties so prevalent today. The figures of the last census show that thousands and thousands of people have left their homes and farms and come to the city to live. And in these cities they are compelled to live in flats and boarding houses, as a rule, without very much home life or home ties. This fatal tendency was stimulated by the war, also.

Why, one of the most potent reasons that made the sons of France give up their last drop of blood to stop the German onslaught was because they were being forced to leave the homes of their fathers and grandfathers, of many generations with all their hallowed associations. To them, this was a calamity and sacrilege not to be endured.

Home life and home ties, when rightly guarded and directed, are the greatest moulding force of mind and character in our civilization. And when men and women are deprived of this splendid asset of development they are handicapped beyond measure.

Life feels the need of home training and teaching and when they cannot get it at home, they go elsewhere for it. But it is a sad day in the life of any nation or race when its home training and teaching must come from suggestive motion pictures, the passionate dramas, and the cheap literature of the fiction weeklies, or when these take the place of the family altar and of the fireside teachings.

The solemn midnight gloom is not more sombre in contrast with the blazing light of the mid-day sun than the ideals of today in comparison with the principles of our Savior's teachings. And yet, as warning the world is filled with fatal examples. The highway of history is strewn with the litter of lawless living.

Spain, in her glory, was foremost among her rivals. Her monarchs held dominions on which the sun never set. And her navies covered the expansive seas. But, alas, for Spain, in her desire for temporal gain, she forgot to observe the laws of righteousness and you know the result.

And today, the present rushing tide of lawlessness is clogging the wheels of our national government, tainting the fountains of our spiritual freedom, overshadowing the good influence of our youths and invading the sacred precincts of many of our homes.

Yet, we would not be so pessimistic as to predict the fate of a Sodom and Gomorrah for this country. But do not forget that we are today guided by the same light of experience that il-

lumined the course of the ship of state in the days of Patrick Henry and the evidence of the present and to what they point, if we heed not the signs of the times, are conclusive indications as to what the future will surely bring forth.

For where it is recorded in history or in what age or what clime did the ruins of lawlessness and crime renew their youth or regain their lost estate? By whose strong voice has the corpse of a wicked people or a lawless nation once fallen, ever been raised? When they have once forfeited these treasures of liberty, honor and righteousness, their cry has always been the cry of a dethroned Lucifer, "Farewell happy fields, where joy forever dwells, Hail, horrors! Hail, infernal world!"

Let us stay the tide of lawlessness that so brazenly threatens the peace of our domestic happiness, the prosperity of our civic righteousness and the liberty of our spiritual freedom. For it is only under a reign of righteousness that any people can hope to get the most profit out of life, have the sublimest old age and receive the richest reward of heaven in death.

Let us work to turn the tide of lawlessness for the future age by exerting today, uplifting and wholesome influences. For righteousness is the only panacea for the present saturnalia of crime and immorality. If the present torrent of lawlessness is permitted to flow on unchecked our posterity will never be able to lift themselves from the "Slough of Despond" into which they

have been unconsciously cast by this "wicked and perverse generation."

And lastly, let us turn the tides of lawlessness in the name and for the God that we serve and pray that he may, this time, stop the sun of prosperity from moving over the Gibeon Mount of crime and cut the radiance of the moon of public approval from off the Adjalon Valley of sin until the Joshuas of righteousness have triumphed in battle over the Amorites of Lawlessness.

"We are living, we are dwelling
In a grand and awful time
In an age of ages telling
To be living is sublime."

"Worlds are changing, Heaven beholding,
Thou hast but an hour to fight,
Now the blazing cross unfolding
On, right onward for the right."

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